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EXPLANATION
OF THE
CHURCH CATECHISM.

[PRICE ONE SHILLING.]

From the Author

*K England Church of
Catechism*



EXPLANATION
OF THE
CATECHISM
OF THE
CHURCH OF ENGLAND,
FOR THE USE OF
SUNDAY SCHOOLS.

By WILLIAM COXE, M.A.
RECTOR OF BEMERTON,
AND DOMESTIC CHAPLAIN TO THE LORD BISHOP
OF SALISBURY.

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TO THE
RIGHT REVEREND
LORD BISHOP OF SARUM,
(DR. JOHN DOUGLAS)

IN PUBLIC TESTIMONY OF RESPECT,
AND FROM PRIVATE MOTIVES OF GRATITUDE,
THIS ATTEMPT TO EXPLAIN
THE CATECHISM OF THE CHURCH OF ENGLAND

IS INSCRIBED

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THE Author of this little work having, with the aid of his parishioners, established Sunday Schools in his parish, was desirous of procuring an Explanation of the Catechism, which might be read by the children, and given to them when they quitted the School: but having found none which he thought sufficiently plain, clear, and short, he drew up the following EXPLANATION; in which he endeavoured, as far as lay in his power, to unite those requisites; and he now gives it to the Public, with a desire of supplying what, from his own experience, he found to be very much wanted for the use of Sunday Schools.

He begs leave to add, that he has principally consulted Pearson on the Creed, Barrow on the Ten Commandments and the Lord's Prayer, Clarke's Exposition, Wake's Commentary, and Secker's Lectures on the Catechism of the Church of England.

BIRMINGHAM,
MARCH 1, 1792.

OF

THE UNIVERSITY OF CHICAGO

OF THE
C A T E C H I S M
OF THE
CHURCH OF ENGLAND.

CATECHISM means to teach by word of mouth, and is used to signify in particular that kind of instruction which is given by question and answer.

This *Catechism of the Church of England* contains an account of the principles of the Christian religion; it is required to be repeated by all, before they are confirmed by the bishop; and may be divided under five general heads.

- I. Of the Gospel, or Christian Covenant, given by God to man through the mediation of Jesus Christ, our blessed Lord and Saviour,
- II. Of the Apostles Creed, or Belief of the Articles of the Christian Faith,
- III. Of the Ten Commandments.

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IV. Of

IV. Of the Lord's Prayer.

V. Of the Christian Sacraments; which are,

1. Baptism;
2. The Lord's Supper.

PART I.

Of the GOSPEL, or CHRISTIAN, COVENANT,
given by GOD to Man, through the media-
tion of JESUS CHRIST, our blessed Lord and
Saviour.

Division 1. Of the Benefits of Baptism.

Division 2. Of the Vow of Baptism, or what
your Godfathers and Godmothers promised,
that you on your part should observe.

Division 1. Of the Benefits of Baptism.

QUESTION. *What is your name?*

ANSWER. *John, or Mary, or whatever your
Christian name may be.*

You answer by repeating your Christian
Name, to remind you, that you were baptised by
that Name, and that you are obliged to perform
those promises which were made for you at your
Baptism.

QUESTION.

QUESTION. *Who gave you this Name?*

ANSWER. *My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.*

Your Godfathers and Godmothers, who gave you this Christian name, are the persons who brought you to be baptised, and who promised, that you should be instructed in the Christian faith. You must know, that by Baptism you were made a Member of Christ, or a Christian; a Child of God, that is, one whom God has adopted as a child, as St. Paul says, "Ye are all the children of God, by faith in Jesus Christ," Galat. iii. v. 26. God having thus adopted you, loves, and will continue to love you, if you behave well, as a father loves his own child: an Inheritor of the Kingdom of Heaven, means, that by the promise of God, through Christ, you will inherit or go to Heaven after this life, if you live as God has commanded you in the Holy Scriptures. But if you do not obey the commandments of God, you will lose all the advantages that Baptism was intended to convey, and will no longer be a Child of God, and an Inheritor of the Kingdom of Heaven, as you will learn by the next question and answer.

Division 2. Of the Vow of Baptism, or what your Godfathers and Godmothers promised, that you should observe on your part.

QUESTION. *What did your Godfathers and Godmothers then for you?*

ANSWER. *They did promise and vow three things in my name: First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh: Secondly, that I should believe all the Articles of the Christian faith: And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.*

That is, as you were too young to promise for yourself, your Godfathers and Godmothers did promise and vow three things in your name. *First, To renounce the Devil and all his works*, means, to forsake all sin and wickedness, which are justly called the *works of the Devil*. *To renounce the pomps and vanity of this wicked world*, means, to avoid too great outward shew, and love of dress above your situation; and all proud, covetous, and immoderate desires: By renouncing *the sinful lusts of the flesh*, you promise to govern your passions and appetites, as you are taught in the Holy Scriptures.

The second thing which your Godfathers and Godmothers promised in your name, was, that you should

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should believe all the Articles of the Christian faith; which will be hereafter explained under the Second Head, containing the Apostles Creed.

Thirdly, your Godfathers and Godmothers promised in your name, *that you should keep God's holy will and commandments, and walk in the same all the days of your life*; for unless you observe and follow, to your life's end, the commandments of God, which he has declared in the Holy Scriptures, you will lose all the benefits of being a Christian.

QUESTION. *Dost thou not think, that thou art bound to believe and to do as they have promised for thee?*

This question is very properly asked, because *your Godfathers and Godmothers promised in your name*, when you were an infant and too young to promise for yourself; but now that you are of an age to judge for yourself, you are to answer for yourself. You must here know, that they promised nothing in your name to which you would not be obliged, even if they had not promised for you: for, it is every one's duty to believe what God hath declared, and to do what he commands.

ANSWER. *Yes, verily, and by God's help so I will. And I heartily thank our Heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto*

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God to give me his grace, that I may continue in the same unto my life's end.

You answer, first, *Yes, verily*; that is, *yes indeed*; by which you express your hearty intention to perform all those things which your God-fathers and Godmothers promised in your name: when you add, *by God's help so I will*, you express also your hearty intention to pray to God for his *help* to assist you in continuing to do your duty; and you are told by St. Paul, that it is God which worketh in you both to will and to do of his good pleasure: Philip, xi. 13.—As a proof that you are inclined to ask his assistance, *you heartily thank your Heavenly Father that he hath called you to this state of salvation*; that is, that you were born of Christian parents, and admitted by Baptism into the Christian faith, which is a *state of salvation*; because the Gospel of Jesus Christ our Saviour contains all the means necessary for salvation, and will make you happy both in this world and the next, if you follow his commands.

When you add, *and I pray unto God to give me his grace, that I may continue in the same unto my life's end*, you may be sure God will grant you his *grace*, or help, if you sincerely pray for it, and strive on your part to obtain it, by fulfilling his commands: for you cannot too often recollect, that Baptism, faith, and resolutions of obedience to God, are of little service unless they produce the real fruits of a good life.

PART

PART II.

Of the APOSTLES CREED, or BELIEF of the
ARTICLES of the CHRISTIAN FAITH.

HAVING thus promised to do as your Godfathers and Godmothers promised in your name at your Baptism, and thanked Almighty God for having made you a Christian; having resolved to obey his commandments, and offered up your prayers for his assistance, you are then asked, what your Godfathers and Godmothers in your name promised that you should believe.

QUESTION. *Rehearse or repeat the articles of thy belief?*

You answer by repeating the Apostles Creed, or the *Belief* of the Apostles; so called because it is what the *Apostles* believed and taught.

I believe in God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from

the dead; he ascended into heaven; and sitteth on the right-hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. Amen.

Now, the first article of the Belief is, to believe in God, the Father Almighty, maker of heaven and earth.

First, you believe in God; that is, in a Supreme Being, all-good, all-just, all-righteous, all-perfect; who never had a beginning, and will never have an end; a Being whose power no force can resist; from whose knowledge no secret can be concealed; from whose justice no art can escape; and by whose goodness all things are sustained.

And you call him *Father*, first, because he is the author or giver of life to all beings in the whole universe: Secondly, because he is the *Father* of our Lord Jesus Christ; and thirdly, because he is a *father* in a peculiar manner to us Christians.

You call him *Almighty*, or able to do all things, because he has not only made us and all mankind, but because he has also made heaven and earth, and because he is the master and governor of every thing that he has made. It is in his power to take care of, and to preserve us; or to destroy us; though, since he is no less good and merciful than

than he is powerful, we may depend upon it, that he will take care of and preserve all those who love and obey him. You cannot have a stronger proof of his love and goodness, than his sending *Jesus Christ, his only Son, our Lord*, into the world, to save mankind; which forms the second article of your belief.

2. *And in Jesus Christ, his only Son, our Lord.*

—in *Jesus Christ*.—You are to be informed, that the name of *Jesus* signifies a Saviour; as the Angel Gabriel said to the Virgin Mary, when he foretold his birth:—"Thou shalt call his name *Jesus*; for he shall *save* his people from their *sins*:" St. Matthew, ch. i. v. 20.

The name of *Christ*, is the same as the Messiah, and means, the *Anointed* of God; as our Saviour himself says, "The Spirit of the Lord is upon me, because he has *anointed* me to preach the Gospel unto the poor:" Luke, ch. iv. v. 18. Also, "God *anointed* Jesus of Nazareth, with the Holy Ghost and with power:" Acts, ch. x. v. 38.—All the priests, prophets, and kings of Israel were *anointed* by the law of Moses. Jesus, therefore, is called *Christ*, or the *Anointed*, because he is spoken of, in scripture, as Priest, Prophet, and King. He was a Priest, because he offered himself up a sacrifice, and did make an atonement for the sins of the whole world. He was a *Prophet*, because he *prophesied* or foretold things to

come; particularly his own death, resurrection, and ascension. He was also a King, because "God put all things in subjection under him," 1 Corinthians, ch. xv. v. 27; and because he gave us laws by which we are to direct and govern our lives: he is also still further a king, because he will appear at the last day, as the king and judge of all mankind, sitting on the throne of his glory, (St. Matthew, ch. xxiii. v. 31.) Happy, therefore, shall all those be who are admitted into his blessed *kingdom*; a happiness which you may be sure of obtaining, if you obey his commands and lead a good life.

Christ is called in the Scriptures, by way of high distinction and superiority, *the only begotten Son of God*: John, ch. i. v. 14. 18. He is also called *Lord*, because God commanded, that at the name of "Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" Philip. ch. ii. v. 9. 10.

He was conceived by the Holy Ghost, and born of the Virgin Mary.—In these words you profess to believe the birth of Jesus Christ, who, though he was in the beginning with God, yet condescended for our good to become man, and was made flesh; and by the power of the Holy Ghost, was *born of*, or became the son of, *the Virgin Mary*, in the manner

manner as is related in the first chapters of St. Matthew and St. Luke.

—*Suffered under Pontius Pilate, was crucified, dead.*—By these words you profess to believe, that Jesus Christ, who was good, perfect, and without sin, was *crucified*, or nailed to a cross of wood set upright, and that he remained there till he was *dead*: and this punishment, which was the usual mode of punishing the worst of criminals, he suffered by order of *Pontius Pilate*, governor of Judea, the country in which Christ came into this world, and which was at that time a province of the Roman Empire.

—*and buried; he descended into hell.*—Hell does not here mean the place of punishment for the wicked, but the place of departed spirits.

—*The third day he rose again from the dead.*—You here profess to believe that the soul and body of Christ, which had been separated by death, were again united; and that he who was dead, became again alive; or, as the Creed says, *rose again from the dead on the third day* after his death. This resurrection he foretold himself before his crucifixion; and after his resurrection he was often seen by his disciples, talked with them, and instructed them in things belonging to the kingdom of God. He remained forty days on earth,

and was likewise seen by above five hundred persons at once.—See St. Matthew, ch. xviii. St. Mark, ch. xvi. St. Luke, ch. xxiv. St. John, ch. xx. xxi. Acts, ch. i. St. Paul, 1 Corinth. ch. xv. and xvi.—Christ suffered on the sixth day of the week, or Friday; he rose in the morning of the first day, or Sunday (called hence the Lord's day) and so was dead part of Friday, all Saturday, and part of Sunday: hence *he rose again on the third day.*

—*He ascended into heaven, and sitteth on the right hand of God.*—The apostles, who saw him dead, and who again saw and conversed with him forty days after he again became alive, saw him also *ascend into heaven*, as St. Mark writes. "So then, after
" the Lord had spoken unto them, *he was received*
" *up into heaven, and sat on the right hand of*
" *God.*" Mark, ch. xvi. ver. 19.—To *sit at the right hand of God*, means, that Jesus Christ is advanced, to the highest dignity and authority, by God the Father.

—*From thence he shall come to judge the quick and the dead.*—As the angels told the apostles, who were looking stedfastly towards heaven as he went up, "Why stand ye gazing up into heaven? this
" same Jesus, which is taken up from you into
" heaven, shall so come in like manner as ye have
" seen

"seen him go into heaven:" Acts of the Apostles, ch. i. ver. 11. You here profess to believe, that Christ, who ascended into heaven, *shall come again from thence*, at the day of judgment, to judge *the quick and the dead*: the *quick*, those who shall be alive at his coming; and *the dead*, those who have died from the beginning of the world to that time; to examine all men for the works which they have done in this world, and to reward the good and to punish the wicked.

I believe in the Holy Ghost.—You here profess to believe in the Holy Ghost, or Holy Spirit, who is the third person in the blessed Trinity, and is called in the New Testament the Comforter, the Sanctifier, whom Christ sent to his Apostles, and promised to send to all those who keep his commandments. "If ye love me," says our Saviour, "keep my commandments; and I will pray the Father, and he will give you another Comforter, that he may abide in you for ever; the Comforter is *the Holy Ghost*, whom the Father will send in my name:" St. John, ch. xv. v. 15, 16.

—*The Holy Catholic Church.*—The church is called Catholic, or universal, as extending to all nations, to distinguish it from the Jewish church, which was confined to one nation.

—*The*

—*The Communion of Saints*—means all the members of that church, or all the Christians who are, or have been, or will be, in all parts of the world; who all believe in the same God and Father of all; are all united together under one head, the Lord Jesus Christ; are sanctified and ruled by the same Holy Spirit; have the same hopes of salvation; and who, if they lead a good life, will be all gathered together in the glorious kingdom of God for ever.

—*The forgiveness of sins*—means, that the punishment which you deserve for the *sins* you commit in this world, will be *forgiven* through the merits and mediation of Jesus Christ; and that you also will be restored to the favour of God, if you sincerely repent of your sins, and bring forth fruits worthy of that repentance.

—*The resurrection of the dead*.—As Christ, after he was dead, became alive, or *rose from the dead*, so in like manner you will, after your bodies are dead and buried, become again alive, or *rise from the dead*, at the day of judgment; when you will be happy or miserable, as you have done good or evil in this world; you profess, therefore, to believe,

—*Life everlasting*.—In the day of judgment, Christ will make no difference between the rich and the poor, but only between the good and the wicked;

wicked; and he has himself declared, that he will pronounce sentence upon all, according to their actions in this world. He will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels:"—but to the good he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." St. Matthew, ch. xxv. v. 34.

Amen, so be it—by which words, you express your belief in these articles of the Christian faith, and your resolution to live according to your belief.

QUESTION. *What dost thou chiefly learn by these articles of thy belief?*

This question says chiefly, because the Apostles Creed contains three chief articles of belief; as you properly observe in the answer.

ANSWER. *First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.*

First, you learn to believe in God the Father, as you have already repeated it in the Apostles Creed; I believe in God, the Father Almighty, maker of heaven and earth.

Secondly,

Secondly, in *God the Son*; namely, in *Jesus Christ, his only Son, our Lord*, who hath redeemed you and all mankind; that is, who, by his death and sufferings, redeemed or saved you and all mankind; who has promised to obtain for you everlasting life, if you keep God's holy will and commandments.

Thirdly, in *God the Holy Ghost, who sanctifieth you and all the elect people of God*—that is, you and all good Christians.—When you say that the Holy Ghost sanctifieth you, you mean that the Holy Spirit of God makes you holy, by assisting you in your endeavours to lead a good life; and you may be certain, that the more earnest your own endeavours are, the more readily and fully you will be assisted.

These three articles of the Belief in God the Father, God the Son, and God the Holy Ghost; imply a belief in the Holy Trinity, three persons and one God; in whose name you were baptised, according to the command of our Blessed Saviour himself, who said to his Disciples: “Go ye and baptise all nations, in the name of the Father, and of the Son, and of the Holy Ghost.”—St. Matthew, xxviii. 19.

PART III.

Of the TEN COMMANDMENTS.

QUESTION. *You said that your Godfathers and Godmothers did promise for you that you should keep God's commandments; tell me how many (commandments) there be?*

ANSWER. *Ten.*

QUESTION. *Which be they, or what are these ten commandments?*

ANSWER. *The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.*

You will readily conceive the value and importance of these ten commandments, when you read the awful and solemn manner in which they were delivered by God himself to Moses, as you will find related in the sixth and twentieth chapter of Exodus, and in the seventh chapter of Deuteronomy.

In this introduction God expresses first his power over mankind: "*I am the Lord thy God:*" and secondly his goodness, by putting the Jews (to whom he spoke) in mind, that *he had brought them*

them out of the land of Egypt and the house of bondage, from a state of oppression and servitude in Egypt.

FIRST COMMANDMENT.

Thou shalt have none other Gods but me.

In this first commandment you are forbidden to believe, or to worship, any other God than the Maker of heaven and earth, who declares himself to all men by the heaven and earth, which are the works of his hands; who revealed himself to the holy Patriarchs, to Moses, and the Prophets of the Jewish nation; and lastly to Christians by his only Son our Lord and Saviour Jesus Christ.

SECOND COMMANDMENT.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them, for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

When this commandment was delivered to the Jews, the nations of the earth were idolaters, and worshipped graven or carved images, and likenesses of things in heaven above, such as the sun, moon, and stars; or in the earth beneath, and in

in the waters under the earth, such as deceased men and animals. The Jews also were frequently led astray by their example, and committed the crime of worshipping *graven images*, which is here forbidden, namely, the molten calf, which is related in the xxliid chapter of Exodus, and the image of Baal, which you will find mentioned in many parts of scripture, but particularly in the xviiith chapter of the first book of Kings. And for this crime they were always severely punished by God, who calls himself a *jealous God*; and Isaiah says, ch. xlii. v. 14. "That God will not suffer his glory to be given to another, neither his praise to *graven images*."—The meaning of this expression is not that God is *jealous* for himself, as if he could suffer by the follies or sins of his creatures: he is too great and powerful to suffer by any thing which we can do; but he is *jealous* for us, for our sakes, lest the worship of false gods should lead us to have a wrong opinion of his nature, and to be guilty of those crimes which St. Paul, in the beginning of his epistle to the Romans, describes as the consequences of *worshipping graven images*, and of being guilty of idolatry.

Although you are a Christian, and not exposed to the temptation of worshipping *graven images*, yet you see God threatens to *visit the sins of the fathers upon the children unto the third and fourth generation* of those that hate him; that is, to punish whole generations of such families only as continue to *hate him*, by disobeying his commands.

By

By these expressions you are not to understand that God always punishes innocent children *for the sins of their fathers*, but that disobedience and wickedness in the fathers too often, by bad examples and bad instruction, occasion disobedience and wickedness in the children; and therefore that children must, in the common course of human events, suffer for the *sins of their fathers*, as well as for their own. Besides, it is no uncommon thing for parents, who by gaming, drinking, or other vices, ruin themselves, to ruin at the same time their family, and then the sins of *the fathers are visited upon the children unto the third and fourth generation*.—I dare say that you know many examples where parents, from foolish pride, from carelessness or obstinacy, will not suffer their children to go to the Sunday school, and do not send them to church, or have them instructed in the duties of their religion. Such parents not only act foolishly, and wickedly; but the poor children, who are thus prevented from learning to read, and hearing the word of God, are brought up in idleness, and suffer for the sins and wickedness of their parents. You ought therefore to be extremely thankful and happy that your parents have not dealt so by you; and you must never forget that in the latter part of this commandment God promises to *show mercy unto thousands*, that is, as long as this world shall last, *of them that love him and keep his commandments*.

THIRD COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.—To take God's name in vain means, first, to swear by the name of God falsely: And the highest offence of this sort is perjury, or taking a false oath. The second way of breaking this commandment is by profane swearing and cursing in common conversation; and lastly, to use the sacred name of God lightly and commonly, to vain and idle purposes, is to take his name in vain; for to have that name often in your mouth on every trifling occasion shews that you have not an awful respect for God in your hearts. And you are forbidden to do these things, under the threat that *God will not hold him guiltless who taketh his name in vain*; that is, that he will certainly consider and punish every one as guilty of sin and wickedness, who swears falsely and profanely, or who speaks irreverently of God and religion.

FOURTH COMMANDMENT.

Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days
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the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

The three first commandments direct whom we are to worship, and in what manner; the fourth commandment appoints a particular time for that purpose. The *sabbath*, which is the day thus set apart for religious purposes, means a day of rest. *To keep holy that day* means to keep it religiously and reverently; not to make it, because it is a day of rest, merely a day of play and idleness; and in particular, not to profane it, as too many profane it, by acts of riot and drunkenness. The *sabbath* of the Jews was the seventh day of the week, or Saturday, because on the seventh day God rested, or ended making the heavens and the earth, and likewise because on that day God brought them out of the land of Egypt. The first day of the week, or Sunday, is the *sabbath* of us Christians, because on that day our Lord Jesus Christ rose from the dead, and delivered us and all mankind from a worse slavery than the house of bondage in the land of Egypt; namely, from the bondage of sin, and opened the kingdom of heaven to all those who believe in his name, and practise his commandments. Hence it is called the *Lord's day*.

The first reason for this commandment is to worship God, and the second reason for it is, that the poor labourer and servant may rest from their works.

works. You are commanded, therefore, on this day *to do no manner of work*, that is, not to do unnecessary acts of labour: a gracious and kind commandment from a most merciful God; for if the labouring part of mankind, which is the greatest part, did not rest one day of the week, how hard would be their condition! Being always employed in work, they would never be able to come to church, nor be instructed in their religious duties, and many would never learn to read. As therefore God has been so gracious to appoint a *sabbath day*, or a day of rest, you must learn to employ that day properly, by attending divine service, and reading the scriptures; and you may depend upon it, that those who have it in their power, and pass their Sundays without going to church, are bad persons, and are guilty of a great crime; because they refuse to pay that public worship to God which he requires, and to make themselves better by hearing God's holy word and commandments: and it may be justly observed, that many of those, who have suffered by the laws of their country, have confessed, that their untimely end was chiefly owing to the neglect of the sabbath.

You must likewise remember that this commandment orders, that even the *cattle* may have a time of rest; and here you must see with pleasure that God, without whose providence our Saviour informs us not a sparrow falls to the ground, St. Matthew, ch. x. v. 9. condescends to take care of beasts and cattle, to teach us humanity and a
merciful

merciful temper; and that a good man must regard even the life of his beast: Proverbs, ch. xii. y. 10.

FIFTH COMMANDMENT.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. This commandment orders you to honour your father and mother, that is, to love and reverence your parents, to obey what they order you to do, except they should order you to do any thing contrary to the laws of God or of your country. The reward for honouring your parents, mentioned in the latter part of this commandment, *that thy days may be long in the land which the Lord thy God giveth thee*, principally means those worldly blessings which God had promised the Jews, particularly long life in the *land of Canaan*, which was the country of the Jews. Although this commandment does not in this sense extend to us Christians, yet those children who love and obey their parents may expect longer and happier days than those who do not; because good children, by obeying their parents, avoid many evils and dangers, which tend to shorten the days of bad children, who will act according to their own wills and inclinations. Likewise to all Christians, who obey his commandments, God has promised a happy life in the next world, which is better than a long life in this world.—If you have no father or mother, you must love and obey those who act and take care of you as your father and mother.

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Thou shalt do no murder. To murder, or wilfully to destroy a fellow creature, unless in self-defence, or to be an accomplice with any one who *murders*, is a most dreadful crime. You ought therefore to avoid all anger, malice, or revenge towards your fellow creatures, which may lead you to commit this dreadful crime.

Thou shalt not commit adultery—A crime which destroys the peace and happiness of families, often occasions broils and murders, and is severely forbidden and punished by the laws of God and man.

Then halt not dead.

The first and highest degree of the sin forbidden in this commandment is that of robbing by violence, which in the judgment even of the guilty themselves, is a most capital crime. The next degree is theft or stealing, not by violence and force, but by secrecy and concealment. And this also is so infamous, that none who are guilty of it can make any pretensions to religion. The principal caution here needful to be given is, that young persons especially ought to take heed of the beginnings of this sin, of being

tempted to steal trifling things, which may appear of no great consequence, because they are of little value. But this is a most dangerous temptation. For few persons begin with committing the worst crimes: in the crime of stealing particularly, they are usually seduced at first into pilfering small things, and are then led by degrees to be guilty of the greatest thefts. But you must never forget that this commandment commands you not to steal; and that St. Paul also says, "Let him that stole steal no more." Ephes. ch. iv. v. 28.

NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

"Who is here meant by our *neighbour*, our Saviour has told us in his parable of the good Samaritan. Where, by declaring that person to be the unfortunate man's *neighbour*, who took pity on him and did him real kindness, he shows us, that our *neighbours* are not only those who dwell near us, or with whom we happen to have any particular acquaintance, but whomsoever it happens at any time to be in our power either to injure or do kindness to. In a word, whosoever can in any respect become the better or the worse, or receive any hurt or any benefit, by our behaviour towards them *."—To *bear false witness* means to accuse any one falsely, and the highest and most enormous degree of this wickedness is to

* Clarke.

give *false witness* in a court of justice. You need not be told how great a crime it is to accuse your *neighbour*, that is, in the language of the scriptures, any person, *falsely*; as by doing so, you may affect his character or life, and he may be driven from society or put to death wrongfully, because you have told a falsehood against him.

TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

This commandment forbids all unjust desires and appetites. *Thou shalt not covet*, "that is, "be not eagerly and anxiously desirous of what "the providence of God has not thought fit to "allot to you; be not envious at what others enjoy; be not discontented with your own state "and condition in this world*."

These are the ten commandments which God himself spoke to the Jews from the top of Mount Sinai, and which are equally binding on all Christians, because they contain the principal duties of religion, and because they were confirmed by Christ and his apostles.

You are then asked,

QUESTION. *What dost thou chiefly learn by these commandments?*

* Clarke.

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ANSWER.

ANSWER. *I learn two things; my duty towards God, and my duty towards my neighbour.*

QUESTION. *What is thy duty towards God?*

ANSWER. *To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.*

To believe in God, is to believe, that there is a Supreme Being, who made the heavens and earth, and who is the father and protector of all his creatures.

To fear God, is to be sensible how much you are in God's power, and that if you do evil he can and will severely punish you both in this world and in the next.—To love him with all your heart, with all your soul, and with all your strength, means to thank God for all his mercies; that you love him for having been so kind a father to you, for having created and preserved you, for having saved you and all mankind, by his son Jesus Christ our Lord, and for having promised to give you everlasting happiness in the world to come, if you lead a good life in this present world. You must never forget what our Saviour Christ says, "If a man love me he will keep my words, and my father will love him."—And again, "He

"He that loveth me not, keepeth not my sayings."
St. John, chap. xiv. v. 6, 23, 24.

To worship him and to give him thanks. You are bound at all times and in all places to reverence him, and particularly in his holy church, which you ought regularly to frequent, and offer up your prayers and thanksgivings in the face of the congregation.

To put your whole trust in him, means to depend upon him for your happiness, and to look upon him as your best friend in distress; because it is certain that he will support you under it, and will reward you in the world to come, if you bear your sufferings in this world with patience.

To call upon him, is to ask in your prayers his protection and assistance.

To honour his holy name, means never to mention *his name* but with reverence, and not to dishonour it by cursing and swearing, as I have already observed on the third commandment.

To honour his holy word, means to believe and reverence the holy scriptures, which contain the *word* of God: and to make that *word* the rule of your lives and actions, is *to serve him truly all the days of your life.*

Having thus explained the duties which you owe immediately to God, you are next to consider

those duties which you owe to mankind, or, as the Christian religion says, to your neighbour.

QUESTION. *What is thy duty towards thy neighbour.*

ANSWER. *My duty towards my neighbour is to love him as myself. To do unto all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the king, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other men's goods, but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.*

To love your neighbour as yourself, and to do unto others as we would they should do unto us.—These words warn you against being too selfish, and recommend love and charity to all mankind. You are taught by these words to render all the service to your neighbours in your power; to act by them as you would expect they should act by you, if you were in their situations and they in yours. To assist them in their distress, because you would like to be assisted by

by them if you were in distress; not to curse or swear at them; not to speak evil of them; not to cheat them: because you would not like to be sworn at or cursed, or spoken evil of, or cheated yourself. These words, *to do unto others as you would they should do unto you*, may likewise be fairly understood as commanding you not to be cruel to dumb creatures, not to torture or put them to death wantonly, because you would not like to be tortured or put to death, but to be used kindly, as you ought to use them.

To love, honour, and succour your father and mother.—You were ordered in the fifth commandment to *love and honour your parents*. Here you are ordered also to *succour* them, that is, to give them every assistance in your power, to work for them, and to comfort them; always remembering that to them, next to God, you owe your birth, that they gave you food and clothes, and that without their support you would not now be alive. Gratitude, therefore, as well as duty, should induce you to do every thing in your power which may contribute to their ease and comfort, and particularly not to displease them by acts of perverseness, disobedience, and wickedness.

To honour and obey the king, and all that are put in authority under him.—You are here recommended to be obedient and submissive to the laws of your country, of which the *king* is the head, because those laws protect you from suffering violence

lence and wrong. You are more particularly interested to obey the king and the laws of your country, because there is no country in which the common people are better taken care of, and protected from the oppression of the great, than in England. There is no country in which every one is more fairly judged; for the poor and the rich are equally heard in a court of justice, and every man is safe from injury, in his person and in that which belongs to him.

To submit yourself to all your teachers, spiritual pastors, and masters.—You are here taught to attend to the instructions of your *spiritual pastors*, or the ministers of your parish, to obey your *teachers*, or your school-masters and school-mistresses; to learn to read with diligence, and be grateful to those who take the trouble of teaching you; and to obey your masters and mistresses, if you are apprentices or servants.

To order yourself lowly and reverently to all your betters—means to behave decently and respectfully to those who are above you, and particularly to reverence the aged.

To hurt nobody by word or deed, means, that you should never do, or even say any thing that may in the least injure, or even offend any person.

To be true and just in all your dealings, means, that in business or trade you should never endeavour to cheat or impose upon another; but always to deal fairly and openly; and not to take advantage of any one's ignorance or wants.

To bear no malice or hatred in your heart, means that you should forgive all who have offended you, and not seek to be revenged; but recollect the expressions of St. Paul. "If thine enemy hunger, feed him; if he thirst, give him drink.—Be not overcome of evil, but overcome evil with good." Romans, ch. xii. v. 20.

To keep your hands from picking and stealing.—Having enlarged upon this crime of stealing under the eighth commandment, I shall in this place only remind you that poor children are too apt to indulge themselves in small thefts, but that you ought always to have in your mind that to take any thing which does not belong to you is a crime; that those who accustom themselves to steal the most trifling things will by degrees steal things of greater value, and that it is a very common thing for persons who begin by pilfering, often to end in robbing. And you must never forget, that those who steal, and escape the hands of justice in this world, cannot escape the punishment which God will inflict, in the next world, on all those who break his commandments.

To keep your tongue from evil speaking, lying, and slandering.—You are here taught not to speak evil, and slander, that is, not to say any thing ill-naturally, falsely, and maliciously against any person; not to use violent language, nor to tell lies, which children are too apt to do; because those who are accustomed to tell lies, will not be believed when they

they speak truth; because lying is a vice which God will punish, and that it was said of our enemy, the Devil, that he is a liar, and the father of lies, St. John, ch. viii. ver. 44.

To keep your bodies in soberness and temperance— means to avoid all excess, both in eating and drinking. You need not be told, that those who are accustomed to get drunk, always fall into habits of idleness; spend at the ale-house the little money which they can earn by work, and which ought to support themselves or their families; are often led to steal; and to commit the worst of actions, which they would tremble at if they were sober. Particularly, when you grow up, let me warn you against accustoming yourself to the use of spirituous liquors, which are not only the most unwholesome of all strong drinks, but which, if too much indulged in, are known to act even as a slow poison, bring on the most painful disorders, and, often an untimely death.

To keep your body in chastity— means, not to commit any immodest actions, not to read bad books, not to keep bad company, and to avoid repeating immodest songs, or filthy jests.

Not to covet or desire other men's goods— means, not to desire the unlawful possession of goods which do not belong to you, as is expressed in the tenth commandment; because, if you *desire other men's goods*, you may be tempted to steal those goods. To prevent you from desiring to possess the goods
of

of other persons, you are directed to *learn and labour truly to get your own living*. Idleness is the root of all evil, and leads to every crime; therefore, as soon as you are old enough to get your bread, you should endeavour to employ yourself diligently in that kind of labour which your parents or your masters require. In the mean time, while you are little, you should be attentive to what is taught you at school; for, being able to read, may help you much to get forward in life.

To do your duty in that state of life unto which it has pleased God to call you, means, that you should be resigned, and bear your situation in life, whatever it may be, with patience, and learn, like St. Paul, "in whatsoever state you are, therewith to be content." If you are poor, you should not think poverty a great misfortune; but you should recollect, that many poor persons, by behaving well, and by honesty and industry, have gained a comfortable maintenance; and even if you should not gain so much, you should still remember, that, under all circumstances, a good conscience is better than riches. You should never forget, that God is no respecter of persons; that the poor, who do their duty, are acceptable in his sight; and that by living a good life, and loving God, you will obtain, through the merits of your blessed Redeemer, everlasting happiness in the world to come.

P A R T IV.

Of the LORD'S PRAYER.

QUESTION. *My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer; let me hear, therefore, if thou canst say the Lord's Prayer?*

You are here told, that you are unable to serve God, and walk in his commandments, without his special grace;—that is, you stand in need of the favour and assistance of God to help you to keep his commandments; but you are at the same time told, that by praying to God, and asking his assistance and favour, and determining to lead a good life, God will always grant you his grace or assistance. For that purpose, you are desired to repeat the Lord's Prayer, which our blessed Saviour taught his disciples, which every Christian ought to be taught in his earliest infancy, and which you should repeat every day of your life.

Our Father which art in Heaven; hallowed be thy name; thy kingdom come; thy will be done in earth

earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Our father.—You call God *father*, because he has created or made us, and because he loves all good Christians as a father loves his children. You say *our* father, not *my* father, because God is equally the father of us all; of the poor as much as of the rich; and will bless all those who love him, and keep his commandments.

You say, *which art in heaven*—because, though God, of whom it is justly said, “Behold the heaven, and the heaven of heavens cannot contain thee,” 1 Kings, ch. viii. v. 27, is every where present; yet, in the Scripture, *heaven* is particularly called “the throne of his glory,” Psalm lxi. v. 1.—Acts, ch. vii. v. 49. And, as he has created every thing, and knows every thing, he knows all our thoughts, and sees all that we do on earth; for, says the holy psalmist, “If I say, Peradventure the darkness shall cover me, then shall my night be turned into day. Yea the darkness is no darkness for thee; but the night is as clear as the day. The darkness and light to thee are both alike.” Psalm cxxxix. 10, 11.

Hallowed be thy name.—To *hallow* means to hold sacred, or to reverence. When you pray, that

that *God's name may be hallowed*, you pray that all mankind may reverence God as their great benefactor and Judge, and praise him for all his wondrous works and inexpressible goodness; and, in the language of scripture, "that they may glorify God in their lives."

Thy kingdom come, and thy will be done in earth as it is in heaven.—The *kingdom of God* may be said to *be come*, when all nations whom he has made shall worship him and glorify his name; when every one shall follow his commands; when God is obeyed by all on earth, as he is by angels in heaven: then the *kingdom of God will be come*. We should pray for such a happy time, and we should do every thing that we can towards it, by doing the will of God ourselves.

Give us this day our daily bread.—God gives to every one their daily bread. By his appointment some have means to buy their bread, and every thing else that is necessary for them; others (particularly little children) have parents and friends to give them what they want, and others have health and strength to earn their bread. But it is in the power of God to take away all these blessings, if he pleases. Misfortunes may happen to the rich, by which they may lose all their money; children may lose their parents; and the industrious day-labourers, who get their bread by the sweat of their brow, may be struck with sickness, which

which may make them unable to work. Or, if it should please God to send such bad weather as would spoil the crops, corn might be so dear, that few people would be able to buy it. As all these things are in the power of God, we pray to him to give us our daily bread: but while we thus pray to him, we must do the best we can to earn our bread; for we know well that God never approves of idleness and sloth, but that those whom he blesses are the diligent, industrious, and provident.

Forgive us our trespasses, as we forgive them that trespass against us.—In these words you pray to God to *forgive these trespasses*, or sins, which you have committed against him by breaking his commandments; and as God is merciful and good, you are sure that he will *forgive* you, if you repent, on condition that you *forgive those who trespass against you*, or have done you any harm. Here you will call to mind the parable of the wicked servant, whose master had no sooner forgiven him ten thousand talents, than he cast into prison his fellow-servant, who owed him only two hundred pence, Matth. ch. xviii. v. 31. “So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?” And

“ And his lord was wroth, and delivered him to the
 “ tormentors, till he should pay all that was due to
 “ him. So likewise shall my heavenly father do
 “ also unto you, if ye from your hearts forgive not
 “ every one his brother their trespasses.”

Lead us not into temptation.—In this petition you pray to God not to suffer you to fall into such situations as may *lead you into temptation*; at the same time that you pray thus to God, you should remember, that it is your duty to keep out of the way of wicked company and bad places, and to avoid every thing which may surprise or tempt you to sin; and you are commanded in the scripture to watch and pray daily, lest you enter into temptation.

But deliver us from evil.—The word *evil* here means, as much the pains and punishments which your sins may bring upon you in the next world, as the evil accidents which may happen to you in this world: and you need not be told, that the evils which may happen to the soul, are far greater than those which may happen to the body; and you must take care to preserve yourselves from those evils, by not committing sins which may occasion your misery in the next world.

For thine is the kingdom, and the power, and the glory, for ever and ever, Amen.—By these words, you acknowledge, that all power, dominion, and glory, belong to God; and for that reason, you pray to him

him as the only person who can assist you and make you happy, both here and hereafter.

QUESTION. *What do you desire of God in this prayer?*

ANSWER. *I desire my Lord God, our heavenly father, who is the giver of all goodness, to send his grace unto me and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. Amen; so be it.—* Though you are here, as well as in many parts of scripture, commanded to pray to God for his grace, and are told, that without him you can do nothing; yet you cannot be too often reminded, that by sincerely praying to him, and resolving on your part to obey his commandments, he will always send you his grace, and assist you in performing your duty. When you pray unto God to send you all things that be needful for your soul, you pray for all things which will enable you to perform your duty in this world, and to obtain everlasting salvation in the next world; and when you ask for all things

things needful for your bodies, you mean daily bread; and other necessities of life, which God will not grant to idle persons, but only to those who are industrious and diligent. You are certain also, *that he will be merciful unto you, and forgive you your sins*, on condition, as I have before observed, that you forgive those who have injured you.

And that it will please him to save and defend you from all dangers, ghostly and bodily.—By *ghostly dangers* you mean spiritual dangers, principally those temptations which may lead you to sin, which threaten the soul, and may occasion your misery in the next world; when you pray against *bodily dangers*, or those which threaten the body, you must at the same time submit to the will of God with patience; and remember, that if he sends poverty, or sickness, or misfortunes, they are not always the marks of his anger, but frequently a proof of his love; and that he does it to make you better, and to fit you for the kingdom of heaven; for St Paul says, “whom the Lord loveth he chasteneth,” Heb. ch. xii. v. 6.

When you pray, *that he will keep you from all sin and wickedness*, and from your *ghostly enemy the Devil*—you likewise mean to express your hearty resolution to avoid all sin and wickedness; and you may be certain, that God will never suffer the Devil to get the better of good persons, who earnestly

earnestly strive to resist temptations, and to do their duty.

When you pray to be delivered from *everlasting death*—You mean that misery which will be the punishment of the wicked in the next world, which the Scriptures call sometimes, "everlasting fire."

And this I trust he will do, of his mercy and goodness.—You say these words, because you are satisfied that God has promised, by his son Jesus Christ our Lord, to love and reward those who faithfully love and obey him; and, as a proof that you believe in these promises, you add, *And therefore I say Amen, so be it.*

Also I add, he never has heard of the Lord's Supper, and is not a member of the church. And if he is a member of the church, he is not a member of the church, and is not a member of the church. **PART V.**

Of the CHRISTIAN SACRAMENTS.

QUESTION. *How many sacraments hath Christ ordained in his church?*

ANSWER. *Two only, as generally necessary to salvation; that is to say, baptism, and the supper of the Lord.—These two sacraments, namely, baptism and the Lord's supper, are said to be generally necessary to salvation, because all persons are under the obligation of observing them. For Christ commanded that all Christians should be baptized in the name of the Father, Son, and Holy Ghost; and should partake of the Lord's supper in remembrance of his death.*

QUESTION. *What meanest thou by this word Sacrament?*

ANSWER. *I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof. A sacrament is an outward and visible sign, or a thing which may be seen and touched, such as the water used*
in

in baptism, and the bread and wine in the Lord's supper. And it is a *sign* or mark of that *inward and spiritual grace* which God gives us in our hearts to help us to do our duty. It was *ordained*, or commanded, by *Christ himself*, as a means by which we receive that grace, and as a pledge or earnest to assure us that we shall receive it.

QUESTION. *How many parts are there in a sacrament?*

ANSWER. *Two: the outward visible sign, and the inward spiritual grace. First, the outward visible sign, such as the water in baptism, and the bread and wine in the Lord's supper; and secondly, the inward spiritual grace, or the assistance of God, which we receive inwardly in our souls.*

I. Of the Sacrament of Baptism.

QUESTION. *What is the outward visible sign, or form, in baptism?*

ANSWER. *Water, wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost. Matth. xxviii. v. 19.*

QUESTION. *What is the inward and spiritual grace?*

ANSWER. *A death unto sin, and a new birth unto righteousness; for, being by nature born in sin, and the children of wrath, we are hereby made the children of grace.—A death unto sin, means*

means that, through the grace of God, baptism destroys or washes away the natural corruption of human nature derived from Adam's *sin*, and delivers us from that punishment which all mankind would have suffered if Christ had not come into the world to save them.—*A new birth unto righteousness* means, an entrance into that state of salvation which Christ obtained for all those who believe in him, and obey his commandments; and which is frequently called in the scriptures regeneration, or newness of life. For, according to St. Paul, "We are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. ch. vi. v. 4.—*For being by nature born in sin, and the children of wrath*, means, that as by our *natural* disposition we are all sinners, and on that account exposed to the *wrath* or anger of God, we are, by baptism, made the children of *grace*; that is, we are made Christians, and entitled to the *grace* and blessings of the Christian covenant.

QUESTION. *What is required of persons to be baptized?*

ANSWER. *Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.*—In order to receive the benefits of baptism, you are told, that repentance and faith are necessary. *Repentance* means, not only to be sorry for having done wrong, but also to *forsake* or leave off
your

your sins; as the Scripture says, "Let the wicked man *forfake* his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon," Isaiah, ch. xxxiii. v. 7.—The second thing required of those who are baptized is *faith*; whereby you steadfastly believe the promises of God made to you in that sacrament. You must have *faith*, or belief, that God will perform the promises made to you, when you were baptized, if you likewise perform what your Godfathers and Godmothers promised for you. Now the promises of God at your baptism were, that those who are baptized shall receive salvation through Christ; and the promises which your Godfathers and Godmothers made for you were, that you would have repentance and faith. But, as you were an infant when you were baptized, you are asked,

QUESTION. *Why then are infants baptized, when, by reason of their tender age, they cannot perform them?*—that is, If repentance and faith are required of all persons who are baptized, *why then are infants baptized, when, by reason of their tender age, they are not capable of repentance and faith?*

ANSWER. *Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform.—Your sureties, mean your Godfathers and Godmothers, and they*

they are called your *sureties*, because when they brought you to be baptized, they were *security*, or bound for you, that you should be instructed in the duties of the Christian religion; particularly in the duties of repentance and faith. They promised in your name, that you would *repent* and forsake your sins, and have *faith*, or belief, in the Christian religion; and now that you are *come of age*, or are of a proper age to understand the meaning of these expressions, *repentance and faith*, you are bound to perform what they promised in your name; and by performing those promises, and being obedient to God's commands, you will be happy both in this world and in the next.

2. *Of the Lord's Supper.*

Having thus considered and explained the Sacrament of Baptism, which is the first Sacrament, we are next to consider the second Sacrament of the *Lord's Supper*, or receiving the Holy Communion.—It is called the *Lord's Supper*, because Christ ordained it when he eat the last *Supper* with his disciples, before he was crucified. (St. Matth. ch. xxvi.)

You are asked, *Why was the Lord's Supper ordained?* that is, why did Christ command all Christians to receive it?

ANSWER. *For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which*

which we receive thereby.—You must understand by these words, that the Sacrament of the *Lord's Supper* (or the Holy Communion) was *ordained* or ordered, to put you in mind, that Christ offered himself up as a *sacrifice* for the sins of all mankind, and also to put you in mind of the *benefits* or advantages which he procured for you and all mankind by that sacrifice.

QUESTION. *What is the outward part or sign of the Lord's Supper?*

You were told, that a sacrament consisted of a *visible sign*, or thing which may be seen and touched, and an *inward* or *spiritual grace*, which is afterwards called the *thing signified* or meant. Thus, in the sacrament of Baptism, the *outward and visible sign* is the water, with which you were baptized, and the *inward or spiritual grace*, or the thing signified, is the grace or favour of God. In the same manner, the Sacrament of the Lord's Supper has an *outward or visible sign*, and an *inward or spiritual grace*; you are asked therefore, *What is the outward part or sign of the Lord's Supper?*

ANSWER. *Bread and wine, which the Lord hath commanded to be received.*—In the same manner as water is the *outward or visible sign* in baptism, so the bread and wine, which is received in the *Lord's Supper*, is the *outward or visible sign* by which you are reminded of the death of Christ.

QUESTION. *What is the inward part, or thing signified?*

D

ANSWER.

ANSWER. *The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's supper.*—In the New Testament the bread and wine are called by our Saviour himself his body and blood, because he commanded his followers to eat *that bread* and drink *that wine* in memory of his body and blood, which he was then going to offer up for the good of mankind. When therefore the body and blood of Christ are said to be verily and indeed taken and received by the faithful in the Lord's Supper, you are to understand, that only the faithful and obedient servants of Christ have a title to a part in the sacrifice of Christ's death, and to the benefits which he procured by that death.

QUESTION. *What are the benefits whereof we are partakers thereby?*

ANSWER. *The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.*—That is, as our natural bodies are strengthened and refreshed by eating bread and drinking wine, in like manner our souls are strengthened and refreshed by the benefits or advantages which we receive from the body and blood of Christ; and those advantages are the grace of God, the pardon of sin, and the hopes of everlasting happiness.

QUESTION. *What is required of them who come to the Lord's supper?*

ANSWER.

ANSWER. *To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.*

—This answer, while it teaches what is particularly required of you, *before you come to the Lord's supper*, contains also the great principles of a Christian's belief and practice, under all circumstances and in every situation of life.

First, you ought to *examine yourselves whether you repent truly of your former sins*. Secondly, you must *stedfastly purpose or intend to lead a new life*; that is, to forsake those sins, and to obey in future the commandments of God, which is called in scripture to lead a *new* or a *better life*. Thirdly, you must *have a lively faith in God's mercy through Christ*, or believe that God will pardon your sins, and be merciful to you in the next world, through the merits and mediation of his beloved Son Jesus Christ your Saviour. Fourthly, you are to have a *thankful remembrance of his death*, that is, to remember with *thanks* and gratitude the *death* of Christ, which saved you and all mankind. Lastly, it is your duty to *be in charity with all men*, that is, you must forgive all those who have offended you, as you expect forgiveness of God; you must resolve to do no injury to others; but, on the contrary, to live in peace and good-will with all mankind; “to walk in love, as Christ also hath loved us, and hath given himself for us an offering and “a sacrifice to God.” Ephesians, ch. v. ver. 2.

EXPLANATION, &c.

And now we may say with the prophet Micah, "He hath shewed thee, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Ch. vi/8.

You are not then to imagine that the Christian religion is sour and morose, or that, because you are religious, and do your duty, you must be sad and melancholy. On the contrary, religion is a cheerful thing; for you may be strictly religious, without losing any of the innocent pleasures and amusements of this life; and while by leading a good life here, you make yourselves happy in this world, you will at the same time obtain everlasting happiness in the world to come.



T H E E N D.